correspondence between the mental taste and the means of gratifying it Had there been no such taste, much of the pains bestowed by God upon his works, in their graceful forms and delicate shades of colouring, for instance, would have been lost. Had there been no means of gratifying it, the taste would have been worse than useless; it would have been the source of an exquisite pain—for it would ever have craved, and never been satisfied. In the beautiful correspondence between the two—between the taste so capable of enjoyment, and so susceptible, too, of cultivation and increase, and the beauties in nature around us, which do really satisfy the longings of the heart, deep and large though they be—we discover how much God has multiplied our more refined and elevated pleasures, and what encouragements he hath giveu us to pursue them. When men follow mere sensual enjoyments, the more eager their pursuit, they become the more incapable of relishing them. It is different \vifcli the love of the beautiful, (and also with the love of the good;) the more this taste is exercised, it becomes the stronger, and the more capable of enjoyment. While there are limits to the one, and punitive restraints appointed by God, there seem to be no limits to the other. The taste grows with the growth of our refinement; and the means of gratifying it are large us our globe—nay, to sainted beings, may be wide us a boundless universe.

Let us mark, too, as an additional proof of design, the divinely appointed connexion between the beneficent and the beautiful. God might have so constituted man and the world that the two had been totally different; arid the good approved by our conscience might usually or always have been repugnant to our natural tastes and sensibility. We find, instead, that there is a correspondence between them. Not that the two

are identical, or even parallel, in every respect. In the human species, the beautiful and the wicked are not unirequently combined in the same individual. It is an illustration of the schism which Bin hath introduced into our nature, and it is one of the means of probation by which God tries us in this mixed state of things. But confining our attention to the principle about which we are speaking—the principle of order—we find, that §s it is suited to our intelligent, it is also made to minister to the gratification of our emotional nature. The harmonies which .aid our practical